

## SELF MASTERY I Cor. 9: 24-27

Topic for March 19. (A Temperance Meeting.)

The temptations common to man are usually grouped under the heads, the world, the flesh and the devil. Which foe is the most terrible we may not know, but it is safe to say that he who masters self will be able to conquer the others also.

The temperance problem will never be solved by merely passing prohibition laws. The people must be taught the dignity of the human body as the possible temple of the living God. They must learn to control it, to keep it pure and to consecrate it to the will of God. Prohibition laws are of value and should be persistently and impetuously sought after because they put external temptation largely out of way and make it easier for the weak to gain self-mastery. Unfortunately the cowards and knaves are yet so numerous that dens of vice and temptation are allowed to exist on every hand. The young man or woman who would make something worthy out of life must learn to say "no" to the evil voices which whisper daily in the ear. The scriptures are full of help for the weak and tempted. The few references given below should be supplemented by many others. Personal experiences in overcoming self will be helpful.

## SELF CONTROL

- 1 The value of self-control, Prov. 16: 32.
- 2 The duty of self-control, II Pet. 1: 6; II Tim. 2: 21; Heb. 9: 14. Note: The word "temperance" in II Pet. 1: 6 and other places means literally in the Greek "self control."
- 3 Control the body, I Tim. 5: 22; I John 3: 3; I Cor. 9: 27.
- 4 Control the tongue, Matt. 18: 36; I Pet. 3: 10; Prov. 10: 19.
- 5 Control the feet, Prov. 1: 15.
- 6 Control the hands, Ps. 24: 4.
- 7 Control the heart, Prov. 4: 23; I John 3: 15; Matt. 15: 18, 19.
- 8 The source of self-control, Phil. 4: 13; Rom. 7: 24, 25.
- 9 Promises to the weak, Isa. 41: 10.
- 10 Be watchful.

## TOPICS FOR TALKS

- 1 How can we have self-control and yet be surrendered to God?
- 2 What are some things that make self-control difficult?
- 3 When should we begin to learn self-control?
- 4 Give some examples of lack of self-mastery and the results thereof. Moses, Ex. 2: 11-16; Num. 20: 10-12. Solomon, I Kings 11: 2-12. Belshazzar, Dan. 5. Peter, Matt. 26: 69-75, etc.
- 5 Give some examples of self-mastery and results. Ex. 39: 8, 9; Dan. 1: 8; Luke 4, etc.
- 6 How does our church and society help us to gain self-mastery?
- 7 How may we help others to gain self-mastery? Gal. 6: 1.

C. F. YODER.

## Happiness Makes Happiness

A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirits, once said in explanation:

"You know I have had no money. I had nothing to give but myself; and so I made the resolution that I would never sadden anyone else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let anyone go from my presence without a happy word or a bright thought to carry with him. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate"—*Wellspring*.

## The Christian Life

## Tempted Again

Tempted again! Is there no earthly height  
The soul may reach above the realms of sin?  
Beyond the mists which cloud the heavenly light,  
And where temptation cannot enter in?

Tempted again! alas, how vain the thought  
That mortal feet could tread a way so sure,  
Where all the cunning arts of evil wrought  
Fail in their power to charm with subtle lure.

Think not to tread a secret, chosen path,  
And shut out sorrow, weakness, pain, and sin;  
Go face the tempter till he pales with wrath,  
Seeing the victory that he may not win.

Tempted again! But, oh how sweet the thought,  
Beyond thy strength temptation cannot be;  
He who was tempted knows how sin is wrought,  
Beyond thy strength He will not suffer thee.

—New York Observer.

## PRAYER MEETING TOPICS

THE PARABLES—"MARRIAGE OF THE KING'S SON."

## I. The Parable. Matt. 22: 1-14

- a. Not the same as that in Luke 14: 16. That occurred earlier in Christ's ministry.
- b. Occasion, Matt. 21: 12-16, 23.

## II Interpretation.

a. King,—God. In what other parable is God represented as a king? Matt. 18: 23 and 35. 1. Notice that in the Old Testament God is the bridegroom, Isa. 62: 5; Hos. 2: 19. In the N. T. Jesus is the bridegroom, Rev. 19: 7.

b. Son,—Jesus, Eph. 5: 23, 27.

c. Servants,—Prophets, apostles and preachers, Matt. 3: 1, 2; 10: 2, 4; 28: 19.

d. Wedding garment,—righteousness, Rev. 19: 8; Col. 3: 10.

e. Those first bidden,—Jews. When they refused God sent out servants to call those on the streets and highways. Acts 17: 30; 13: 46.

## III. Teachings.

a. We are bidden to come to Christ whether we are "good" or "bad," but once inside we must put on the wedding garment of righteousness, or God will be offended.

b. Woe to the person who dispises the invitation. Heb. 12: 25.

c. Notice that God calls those, "murderers," who did these six things: (1) Made light of the invitation. (2) Went to the farm, or (3) to the store, (4) took his servants, (5) treated them spitefully, and (6) slew them.

J. L. GILLIN.

## CAN I? AND BE A CHRISTIAN?

W. W. DEWEY

"Can I dance, play cards, go to a theater and be a Christian?" is no new question. It troubles not a few bright young Christians who devoutly desire to maintain a devoted life. Many are asking, "where is the harm providing the company, place and hours are in keeping with a Christian profession?" Nor can it be denied that some who have taken the solemn vow of loyalty to Christ in

baptism into the name of the Father, Son and Holy Ghost indulge in these things. Is it sinful? Is it a libel on the profession? Does the Bible condemn it?

Everything must stand on its own merit. A machine is judged by its work. The unalterable law of judgment, human and divine, is clearly enunciated by our Lord in the mountain sermon: "by their fruits ye shall know them." Matt. 7: 18, 20. Jesus claimed this standard of judgment for himself when the Jews took stones to kill him; "the works that I do in my Father's name, they bear witness of me." He asked to be judged by his conduct.

What effect do these things have on Christian life? If good, enjoy them. If bad, shun them. A challenge: Do you know a card-player, or a dancer, or a theater-goer who is a regular attendant at the prayer meeting and who cries unto God for the salvation of the lost? Is there a personal worker among them? Are they the consecrated ones in the church? Why are they not? It cannot be denied that these things are fascinating, and herein lies much of the harm; the indulgers become infatuated and therefore must lose spirituality.

Do these things come under the ban of the Bible? Are they forbidden? Breaking the greatest commandment must be the greatest sin. Supreme love for God is the supreme command. See Matt. 22: 34, 40. Love for these things drives out love for God. Again: "Know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world is the enemy of God." Jas. 4: 4. Are these pleasures worldly or godly? Read the first 15 verses of Rom. 8. Thoroughly digest verses 9, 13, 14. Are these things fleshly or spiritual?

"Be filled with the Spirit," is the great command to the church. No dancer, no card-player, no theater-goer is so filled. Anything that quenches, grieves or vexes the Spirit away leaves the soul stranded, helpless. Do you want to indulge in these things? Don't be discouraged and give up your profession because of the carnal temptation; bravely put it to death and have the sweet satisfaction of dying in crucifixion with Christ as in Gal. 2: 20.

Have it out now. Settle the vexed question, if it vexes you. Will you lose friends? Better lose them than spiritual life and the favor of Christ. Will you lose social position? Better so than lose position with God. Read Jas. 1: 27, and take your choice. "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6: 11, 18.

Don't compromise your influence with the worldling by sinful indulgence. And don't take some weak, worldly Christian for your example, but ask yourself "what would Jesus have me do?"